

THE TENTH ANNUAL
GUM SHOE HOP

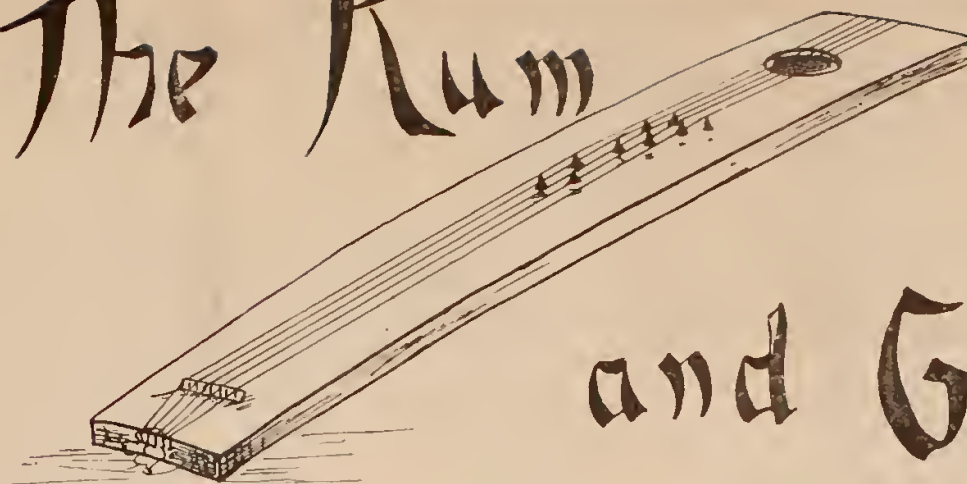
SEVERANCE GYMNASIUM

FEBRUARY 22, 1924



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The Kum



and Go

Vol. I---No. 1

Pyengyang, March 1924.

Price 25 Sen

GREETINGS FROM THE CHAIRMAN OF THE SCHOOL-BOARD.

Here in Pyengyang, Korea, we are richly blessed by the presence of what is known as the "Foreign School." For we missionaries are the foreigners and our children "them foreigners." At first only a primary school, the children had to be sent to the home-lands for High School and College. Now a full High School course is being taught, so the children can be with their parents until they are ready for College. We find it hard enough to be separated from them by half the world's distance even at that age. What must it be for those to whom the separation must come earlier?

This school in Pyengyang is not only for the children living in this city but for American and English children living any place in Korea where there is no such school. Some children come from near-by countries such as Manchuria. The school is not for any one denomination but for the children of all missionaries working in these lands. Neither is the school for missionaries' children alone. The children of foreigners engaged in business, mining and other enterprises in the Orient are welcomed and not a few have already been educated in this school.

The school has a fine, modern, home-like dormitory where young children, away from their parents, are directed in all their life and work by a most efficient matron. The school building is not modern—it is an old building of Korean style of architecture. It has served a good purpose but now is altogether inadequate for the needs of the school.

If this little paper calls attention to this need it will have served a great purpose. Never was there a greater opportunity for someone to do a large and most important piece of missionary work than in giving us a new building. Not only would this gift relieve the minds of many missionaries as to the proper education of their children, but it would be the direct making of

other missionaries. Already boys and girls of this school are back on the field as missionaries.

May this Quarterly be a great success and raise up many friends for one of the best schools for foreign children on these far away Oriental shores.

JOHN Z. MOORE.

THE NEW-COMERS.

On Friday, Feb. first, we were visited by Mrs. J. V. N. Talmage and her two sons Franklin and John. We were much surprised and pleased to find that the boys were coming to school here. Mrs. Talmage stayed but a few days. I certainly do wish I had a picture of the boys contrasting them the day they first came, with their long faces on account of leaving home, and their present faces rounded out with smiles. They enjoy school very much and I am sure we enjoy them equally as much. There is no school that can begin to compare with dear old P. Y. Is there John?

V. M. G.

WILLIE WRITES A LETTER.

Halsted, Kans., U. S. A.

Dear school playmates:—

Did you see very many movies? I saw lots of Movies. One was about Robin Hood. We have a story every day in school. And we have to memorize poems. I have a Daisy pump air-rifle and I can shoot birds with it. We go hunting with our father and get cotton-tails. I take a music lesson on the piano every week. On Saturday,

we have the most fun. Johnny has a new bicycle.

It snowed on Thanksgiving. Johnny and I made a funny snowman. Johnny made a fort. Johnny and I found a baby cat on Halloween night. Grandpapa gave us a shot gun.

Your loving friend,

WILLIAM, That is all for today.
(WILLIAM BIGGER, Grade Three).

GENERALLY SPEAKING

Mr. Shaw (on hike) "General Lutz bring up the rear."
Reuben: "General Shaw in front."
Mr. Shaw: "General Nuisance in the middle."

FOOT-(E)-LESS REMARK.

Miss Foote: "Don't shut the door with your foot, Allen. Use your head."

DORMITORY NEWS.

In penning the happenings at the Dormitory the last semester, I will record only the greatest events. Halloween was the first. A masquerade party was held at the Dormitory to celebrate the occasion. Those who received the prizes for the costumes, were Mary Blair and Frank Engel. The former was dressed as a gay young Lothario and the latter as a witch. At the end of the party, appropriate refreshments were served.

The second event of note was the "Campusing" of the boys. Certain ones of the boys were tussling upstairs one night in spite of the fact that this had been strictly forbidden. When Mr. Soltan heard of it, he asked that all the boys come to his study for a visit. When we came away, we weren't so light hearted as when we got up that morning for we had been sentenced to twenty days of "campusing." We were of course allowed to go to church and school!

The Christmas party was the next important event. One of the main items of the program, was a "Snowball Drill" by the H. S. girls. Songs, readings and short playlets filled the time until Santa came in with his pack.



OUR SCHOOL BUILDING

EDITORIAL STAFF.

Editor-in-chief, RICHARD PETERS.
Business Manager, MR. D. L. SOLTAN.
Circulation, . . . BILLY CLAPHAM,
FRANK ENGEL.
Joke Editors, . . . JOHN PRESTON,
SARAH TIMMONS.
Reporters, . . . JUNIOR HIGH.
Faculty Advisors, MISS FLORA COUTTS,
MRS. D. L. SOLTAN.

THE KUM AND GO.

Published by the
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Pyongyang, Korea.

Price, . . . One yen (\$.50) per year.

OUR FIRST ISSUE.

In this, the first number of our new school quarterly, the "KUM AND GO," we wish to present our heartiest greetings to our readers whether they be Alumni, students, parents, or merely interested outsiders. We hope to make this little paper so interesting that you will want it every time it comes out. We wish that when you have read this paper, you would pass it on to your friends as they might be interested in our live little school in Pyongyang. We would like to thank those students and elders who have assisted in getting together the material for this periodical. Especially do we thank our Principal, Mr. Soltan, who has helped us on the business side and Miss Coutts and Mrs. Soltan who have been kind enough to act as faculty editors.

You of our readers who do not live in Korea, or have not heard much about Korean Music, will wonder what the picture at the top of the title page has to do with our title. As we live in the "Land of the Morning Calm," we thought it would be appropriate to name its only foreign school paper by the name of the characteristic musical instrument of that country. Accordingly, we took the Korean harp and upon transliterating its native name into English, we have the "KUM AND GO." As you read our paper from time to time, we hope you will find articles both interesting and perhaps reminiscent of your own far away school days.

MUSIC DEPARTMENT.

Owing to Mrs. Lutz's illness, the presentation of the "House That Jack Built" has been postponed until March 28th.

The music appreciation class will study the lives of Schumann, Mendels-

sohn and Schubert this semester. The untrained student often asks, "Why are such men ranked so highly?" Victrola records, Piano and Vocal illustrations help such students to understand the greatness of the Masters.

A successful Piano Recital was held in the College Auditorium on December 15th, 1923. All numbers except the fourth, were piano numbers. The program was as follows: -

A Musical Alphabet Junior Piano Class

1. Solo: Trot, trot, trot
Pitter pat Leroy Campbell
Samuel Moffett.

2. Solo: The Three Kittens Greenwald
Helen Bernheisel.

3. Duet: Progress March Presser
Miller Wachs and Everett Reiner.

4. Vocal duet: The Sugar Dolly
The Dutch Dollies
Gaynor

Anna Ashe and Hazel Grierson.

5. Solo: Happy-go Lucky Gaynor
Edith Blair.

6. Solo: Chromatic Etude Manns
Vera Anderson.

7. Duet: The Monkey Wood
Lucetta Mowry and Virginia Eversole.

8. Solo: The Drum Blake
The Merry Singer Bilbro
Howard Moffett.

Solo: Santa Claus' Guards Krogman
James Crothers.

Intermission.

1. Duet: Mazurka Pomposa Rolfe
Elrita Wachs and Sarah Timmons.

2. Solo: Thoughts at Sunset Tuther
Harebells Eggeling
Elizabeth Eversole.

3. Duet: Marche Militaire Stenbog
Hugh Reiner and Douglas Young.

4. Solo: Con Amore Beaumont
Sarah Timmons.

5. Duet: Gay and Graceful Ferber
Elizabeth and Virginia Eversole.

6. Duets: The Swan Saint-Saens
Torchlight March
Scotson Clark

Gardner Winn and Allen Clark.

Musical Anagram Advanced
Piano Class.

PARENT'S LETTER-BOX.

When parents in Pyongyang and other places in Korea also, sing "Count Your Blessings," the Pyongyang Foreign School is numbered among them. The school is growing in numbers and efficiency.

The school Dormitory and play ground in the midst of a missionary compound affords opportunity for every one to have an interest in the children. A dignified Seminary Professor sometimes joins the boys in baseball.

Buttons bursting off shirts shows what gymnastics are doing for chest expansion. Let the good work continue and give the younger children a chance too.

HELEN K. BERNHEISEL.

QUARANTINE.

At eight o'clock on Saturday, January eighteenth, our family—father, mother, Sammy, Howard, two pigeons, three chickens, a deer and myself—were put into quarantine.

For about the first four days, it was a terrible life we led! We hadn't gotten used to it and we didn't know how to pass the time. On Monday, I asked one of the school children to bring me my school books and after that, I had a school of my own—which helped.

On the fourteenth of February, we were released from prison. That day we went to school (real school). It sure did feel fine. That night after putting the bedroom into fumigation, Father having recovered, he and Mother both went to Seoul. My next unpleasant job was that of opening up the room. This nearly suffocated me, but ended my experience of being in quarantine.

CHAS. H. MOFFETT.

OUR LOYAL ALUMNI.

The following letter was received by the Principal during the Christmas vacation.

44 Alexander Street,
Princeton, N. J.,
December 1, 1923.

Dear Mr. Soltan: -

Enclosed is a check for \$36 from some of the old bunch in P. F. S. as a Christmas present to the little old school that means so much to them. Its not as much as we'd like to give, but girls and fellows in college don't always have a terrible lot and we hoped you could find a use somewhere for this little remembrance.

We were unable to get in touch with some of the bunch, not having their addresses. Could you possibly get address of the two older Grierson girls, and Helen English? We would certainly appreciate it if you could let us know of any of the later pupils who are now in this country. Those who have a part in this gift are: -

James A. Sharp,	Katherine Blair,
Ella J. Sharrocks,	Ella Reynolds,
Marion Sharrocks,	Robert Robb,
Theo Sharrocks,	Albert L. Ross,
Esther Swallen,	Lillian Ross,
Mary Swallen,	Bruce Hunt,
Lois Blair,	

With best wishes for a Merry Christmas and a Happy New Year to old P. Y. F. S. and you as its Principal,
Sincerely,

BRUCE F. HUNT, (Sec.)

P. S. Could you also get Miss Crane's address? And the old crowd would appreciate a snapshot of the addition to the Dormitory and any other changes for circulation in the Round Robin.

To each and every one of the above mentioned Alumni we express our sincerest thanks for their most unexpected and very thoughtful remembrance of us. Let us all in token of our appreciation of the real sacrifice that this gift represents, resolve to do our best to live up to the traditions of, and to worthily represent our own Pyengyang Foreign School.

"RIPPIN', DON'T YER KNOW?"

Mr. Soltau: "Can you feel the pull when you do this exercise?"

Beekie: "Yes, it ripped one button off."

MISSIONARY EXPLETIVE.

James Crothers, upon dashing into the kitchen, laid his hat down in the fly paper. He did not notice what he had done but when a little later he returned to get his hat he exclaimed: "Oh! I laid my hat down in *such haste*."

OLIVER CROMWELL.

He is very plainly dressed, in old fashioned clothes. He has long hair, deep set eyes. He is very badly in need of a shave. He has a plain collar and cuffs, and plain clothing. He has broad shoulders, large hands, large feet, and long legs. He has old fashioned shoes and very long ones.

He has a very determined expression, a very solemn face, his eyes are set, his fists are clenched, his feet are flat on the floor, he is all tense, as if he meant business.

G. D. Y.

NOW FOR A SONG.

Little folk, big folk, short and tall,
What you're going to do when your spirits fall?

Nothing to do! Nothing to say!

Then's the time to pack your duds and come away.

Come to Korea, one and all.

Come to the Foreign School or don't come at all.

Answer the ever alluring call:—

"Pyengyang Foreign School. Best of all!"

CHURCH ITEM.

February tenth, this year was the fourteenth anniversary of the founding of the Boys Scouts of America. The afternoon service at our community church was given for the benefit of the Scouts.

Dr. Blair gave us a fine chalk talk. His topic was "Boy Scouts of Babylon." He took Shadrach, Meshach, and Abednego as illustrations. He compared their acts and deeds with those of the Boy Scouts. The special music for this service was "The Hallelujah Chorus" given by about twenty five Korean college men. M. B.

THE BOY SCOUTS PARTY.

The Boy Scouts gave a party for the Camp Fire Girls on the evening of Washington's Birthday, at the home of the Scoutmaster, Mr. William Shaw. Both the Boy Scouts and Camp Fire Girls were dressed in their uniforms.

The first thing we did was to write a confession of something we had done that day. After that we tried to guess the names of certain countries by looking at their flags. The winner who was Douglas Young, received an American flag. The evening was pleasant in playing various games and the Boy Scouts demonstrated their newly acquired automobile, following which came the grand march and refreshments. Afterwards a hollow square was formed and everyone repeated the Pledge of Allegiance to the Flag. Mr. Shaw then told us the story of the little silk flag which he had carried with him every day when he was at the "front." After singing "The Star Spangled Banner" and "America" we all went home carrying with us the memory of a very happy evening.

CHIRPS FROM THE ROBIN.

Gene says, "Would you believe it, I actually like Caesar!" (Eugenia Roberts).

Nell "Tell me, are you all, you Korean girls, sort of curios in your various schools? I'm just beginning to be appreciated. Here, they've never had a foreigner before and they certainly pump me with the usual dumb questions. Needless to say I enjoy it." (Elinor Worthington, Colorado Woman's College, Denver).

Margy—"I'm going back to P. Y. F. S. to finish High School for sure.—Hurrah! None of the people here can possibly see why I should want to go

back, but they would know if they were there."

Margy—"Housekeeping is terrible, especially cooking. There isn't a meal that we don't have something burned. Even when guests come we have the luck to burn something!" (Margaret Hunt on furlough).

Miss Boyer—What better news than that she is coming back! One more of the foreign school teachers to become a missionary.

Lucy Norton—"I tell you our lives are jam full of fun and good times. But even so we find time to get 95's and such in English and History.

Elizabeth—"Mary and Margaret Hunt visited in July. They said 'Aigo' every once in a while and called oatmeal "chook" in quite a refreshing fashion. (Elizabeth Sharp, Montecano, Washington).

Catherine McCune—"Can any of you feature me taking Greek and pondering over the queer looking hentracks contained therein? (C. M., Huron, S. D.)

Nan Bruen—Charlotte Morris, Elizabeth Koons and the Millard girls are here at college in Mount Holyoke. Yesterday the Beckmans burst in on us for a little surprise.

Charlotte Morris—"I'm having the time of my life here, I'm simply absorbing music at every pore."

"I've been in America thirteen months and I think I am thirteen times as homesick as when I came. I can hardly wait to get back."

"There are lots of missionaries' daughters here, five from Korea, seven or eight from China and Japan, and from India, Africa, the Philippines, and Burma."

DID YOU KNOW THAT:

Miss Royce is giving physical torture to the girls twice a week? Outside of a few broken thumbs and "sore-heads" from contact with Indian Clubs, all goes well.

School enrollment has increased fifty percent in the last three years?

Since 1902, the running expenses of the school have totalled \$60,000.00?

We expect an additional Primary teacher next fall?

Our intelligence as measured by standard tests is exceptionally high?

Our Art Instructor was the first State Supervisor of Art in the United States?

OUR SHARE IN A CONCERT.

Yes, it was true, we were to take part in a Japanese Concert. My! but it made us feel real important. We were to sing the Merry Zingarellas in costume and with action.

That evening we were all busily preparing to leave when Mr. Kondo, the Interpreter came to the door. He had come to take us down to the Town Hall in an automobile, and an Essex, at that! We girls were glad that he had, because it was very cold, and besides that, it is a treat to ride in a car. When we had reached the Town Hall we were taken into a little room where we put on our Gypsy costumes. Then we went up stairs behind the stage.

The Japanese had this concert in honor of the Crown Prince who was married that day in Japan. Some of the Japanese people had asked the foreigners to sing and play for them. The program included Vocal, Violin and Piano Solos, by Japanese and foreigners. Both Japanese and Korean school girls sang their choruses very well. And our chorus—everything went well with the exception of dropping a tambourine and knocking off a bell or so. We were encoored and after that went down stairs again. We were served with tea and cakes according to Oriental custom.

THOSE CAMP FIRE GIRLS.

Just watch those Camp Fire Girls these days!

What are they doing?

Just this! Each is keeping a one hundred percent Thrift Chart and a one hundred percent Health Chart. Each is passing a Semaphore Test given by Mr. Soltau, a First Aid test given by Dr. Anderson and a Tree Test given by Mr. Lutz. Can you send three messages, bandage a broken arm and name twenty-five trees by their twigs?

Since this is the Camp Fire Birthday month, and a month of song, Mrs. Winn and Mrs. Soltau are helping us to learn to sing our Camp Fire Songs. No other organization has a more beautiful song group of its own.

And, best of all, we are anticipating our Easter vacation, for then—then a three day hike and exploration of the famous cave, Kasa Kool!

At the February Ceremonial Meeting four new members were initiated into the Camp Fire: "Orin Sol Namoo," Sarah C. Timmons, Mary G. Blair, Vivian M. Grierson and El Rita E. Wachs. The guests enjoyed the exercises and short sketch given by Mrs. Blair of the organization of the first Camp Fire in Pyengyang eleven years ago.

OUR SCHOOL.

There's a dear old school, the very best
In the whole big, wide, wide world;
To our colors we are always true,
Our banner stands unfurled.

Friends have gone and friends have come,
To fill their places true,
But those whose hearts have gone from here
Are but a very few.

'Tis but a very small, small place
This dear old school of ours,
But the memories dear that linger here
Recall many pleasant hours.
Was there ever a better school in the world

Than this, our very own?
"Three cheers!" shall rise for P. F. S.
In every voice and tone,
VERA ANDERSON, (Grade Six)

LITERARY CLUB.

The second Literary Club meeting was held in the Dormitory at three o'clock Tuesday, February 26th. The first number was a review of "The Gaspards of Pine Croft" by Ralph Connor. Virginia Eversole told the story and Miss Foote asked several questions. The second number was a musical production by El Rita Wachs, Vivien Anderson, Sarah Timmons, Mary Blair and Elizabeth Eversole. The instruments were two combs, a violin, a mandolin and a combination of pipes. After this came a play, "Washington's Album." In this a number of the children took part. The first scene was George cutting down the cherry tree. In this Allen Winn was George dressed as a small boy. Reuben was the father dressed in some of Miss Foote's clothes and Elizabeth's hat made three cornered. He also had a cane with which he hit George on the back.

Another scene was when George was going to the navy and he was telling his mother good-by. Vivian represented George and shemade a very good son and Sarah was mother. The meeting was adjourned at four o'clock.

E. E.

OUR FACULTY.

Those of our readers who do not have the privilege of living in Pyengyang, may never get acquainted with the different members of our faculty unless we introduce them though the pages of the KUM-AND-GO. In this issue we will content ourselves with naming them all and will hope in succeeding issues to give a photo and short sketch of different ones.

This year, the following have helped to teach and guide our unwilling feet in the paths of learning:—

Mr. David L. Soltau,
Principal & Physical Training (Boys)
Mrs. Adaline S. Ashe,
Matron & Public School Music
Miss Jean N. Foote,
English, French and Latin
Miss M. Allene Parks,
Mathematics and History
Miss Flora J. Coutts,
1st to 8th Grades and Camp Fire Guardian
Miss Edith Royce,
Physical Training (Girls)
Mrs. W. M. Baird,
Drawing and Art Appreciation
Mrs. E. M. Mowry,
Bible (1st Semester)
Mrs. R. E. Winn,
Bible (2nd Semester)
Mrs. D. L. Soltau,
Piano and Music Appreciation
Mrs. D. N. Lutz,
Voice and Music Appreciation
Mr. William E. Shaw,
Scoutmaster
Dr. A. G. Anderson and
Dr. O. K. Malcolmson,
Physicians in ordinary and extra-ordinary.

OUR ROLL.

During the school year 1923-24, the following have been registered as students:—

Ruth Anderson	Pyengyang
Vera Anderson	Pyengyang
Anna Ashe	Pyengyang
Helen Bernheisel	Pyengyang
Charles Bernheisel	Pyengyang
Edgar Blair	Pyengyang
Edith Blair	Pyengyang
Mary Blair	Taiku
William Clapham	Chiksan
Allen Clark	Pyengyang
James Crothers	Andong
Elsie Engel	Pyengyang
Frank Engel	Pyengyang
Livingstone Erdman	Taiku
Elizabeth Eversole	Chunju
Virginia Eversole	Chunju
Hazel Grierson	Songjin
Vivien Grierson	Songjin
Betty V. Knox	Kwangju
Charles Moffett	Pyengyang
Howard Moffett	Pyengyang
Samuel Moffett	Pyengyang
David Mowry	Pyengyang
Lucetta Mowry	Pyengyang
Jean Parker	Pyengyang
Edith Phillips	Pyengyang
Laura Phillips	Pyengyang
Reuben Pieters	Syenchun
Richard Pieters	Syenchun
John F. Preston	Soonchun
Eugene Reiner	Pyengyang
Everett Reiner	Pyengyang
Hugh Reiner	Pyengyang
Ruth Reiner	Pyengyang
Franklin Talmage	Kwangju
John Talmage	Kwangju
Sarah C. Timmons	Chunju
El Rita Wachs	Haiju
Miller Wachs	Haiju
Edward L. Whittemore	Syenchun
Allan Winn	Pyengyang
Gardner Winn	Pyengyang
Ruth Winn	Pyengyang
Douglas Young	Hamheung
John Young	Hamheung

I was asked to send this to you Jim. They sent one for everybody. What do you think of our old school now? Bruce

KOREAN BROADCASTS

FROM THE
CHOSEN MISSION
OF THE
PRESBYTERIAN CHURCH IN U. S. A.

MAY 1, 1924

SEOUL SPEAKS.

A farmer from up country arrived at Severance Hospital, carrying his 16-year-old daughter on his back. She had an infected leg, and not having any money, but hearing of the "Jesus Hospital" in Seoul where they treat poor people free, he put her on his back and walked 100 miles.

Marquis Pak turned the first sod at the ground breaking ceremonies for the new Seoul Citizens' Isolation Ward of Severance Hospital. The picture is of the opening prayer. Local Koreans provided the money with which to build the long needed addition.

PYENG YANG NOW SPEAKING.

In evangelistic services conducted by college boys in the Suh Syung Nee church over 130 new believers were brought into the church in two weeks.

A Bible Woman working in the country districts during the last four months, founded a church with over sixty new believers, who subscribed 137 yeu toward a church building.

There were twenty men in the graduating class of the Union Christian College this year.

Hundreds of country women are now in Pyengyang attending the Annual Spring Bible Class for women. Attendance on the opening day was larger than ever before. Will probably exceed 1,000.

The Presbyterian Theological Seminary opened last week with an attendance of 98. Of these 31 were in the entering class.

Money for about half of the badly needed new Science Building, for the Union Christian College, has been subscribed. About \$15,000 more is needed.

Dr. Baird reports that the Bible Revision Committee has finished the revision of Exodus, and that it will be printed soon.

First Agricultural Institute in Korea. Fifty-three Christian farmers learn to control Black Rot Canker, killing apple trees everywhere. Success prevents great financial loss to Christian constituency.

Hulless Oats developed, out-yield all native cereals. Expect bumper crop here 1924. Attracting attention of Korean farmer and students. Oats slightly crushed surpass other breakfast cereals. Seed for distribution soon available.

TAIKU SPEAKING.

The past month has been a very busy one and the work most encouraging as witnessed by the fact that more than 601 new cases were treated at the Dispensary and 51 entered the Hospital. These patients paid in fees 2,054 yen.

During the one month we were able to restore sight to nine eyes which had been blind for many years. Cataract is a not infrequent disease of the old people in Korea. As these patients are expected to return one month later to secure glasses we may mention them again at that time.

The Evangelist and Bible Woman preaching in the hospital reports sixteen converts during the month in addition to many others who promised to become Christian later.

Through the Governor of this Province we received Yen 400 for the Leper hospital, a gift from the Imperial Family of Japan, in commemoration of the ascension to the throne of the first Emperor of Japan 2584 years ago. Through the Government hospital in Seoul we received from the Governor-General of Chosen a gift of sufficient Ethyl Esters of Chaulmoogra Oil to treat 100 lepers.

CHAIRYUNG SPEAKS.

The first Quarter has been a busy one for Chairyung. 86 men enrolled in a splendid Bible Institute for five weeks intensive study, 75 women then came in for two months work.

Miss McKee taught 35 Su Hung women in a Pre-Institute class of three weeks. The church leader took care of his baby so his wife could study.

The two colporters are doing splendid work, it being difficult to keep them stocked up on Scripture Portions.

Two Bible women have spent six weeks each in very needy places in the Anak district. The native pastor working there is meeting with splendid results in reviving once strong churches. Mr. Adams is also putting in much prayerful work here.

The hospital has served a number of Japanese in-patients recently. The wards are kept full with a very cheerful lot of patients.

Both city churches have had revival meetings and a week's special Bible Study. The church schools and kindergarten are flourishing.



CHUNGJU SPEAKS.

The new city church school is ready for the tile. Floors are being laid. The Young Men's Club of the city bought an old government pavilion and gave it to the church. The Christians carried the material and are giving time and money toward the building operations. The Koreans will pay 1/3 the cost and their friends in Christian lands the remainder. It will be two storied and 64 feet by 28 feet. Pray that it may be finished and equipped free of debt.

Miss Esteb is doing the best she can to run the Hospital and two dispensaries with the help of a Korean physician, Dr. Yu, and Korean nurses. Pray that we may soon have an American physician in the Station.

The city church has been lengthened ten feet but was well filled during the recent revival services.

The Men's Bible conference for the whole field gave up part of each day to city and market preaching. About 20,000 leaflets were distributed. Also about 10,000 leaflets on temperance through faith have been given out recently.

HINGKING, SOUTH MANCHURIA, SPEAKING.

There are half a million Koreans in South Manchuria and among them are 5,950 Christian adherents, grouped in 60 churches with 16 pastors and 2,007 baptized members.

There are 20 church primary schools and the Christians recently raised \$1,500 to start a middle school.

For the past two years the colporteurs of the station have averaged \$1,000 worth of sales, Scriptures and tracts.

The Manchurian (Korean) Presbytery, at its last meeting, raised \$230 for foreign missions, \$115 for flood sufferers, and \$450 for home missions with which seven evangelists were sent out.

One colporteur was given up for lost or in the hands of the robbers but, after two months absence, on a tramp of some 270 miles, he turned up after the spring thaw, having had to unload his donkey and extricate him, one foot at a time, from several feet of mud.

KANGKEI SPEAKS.

Miss Halstrom had 42 women in her training class for Sabbath School teachers.

The hospital, under Dr. Byram, is one of the most important channels we have with the non-Christians.

Mrs. Byram has two classes in the hospital, one for nurses and one for assistants.

There are 2,707 communicants and 1,350 preparing for baptism in the 59 mountain valley churches of Kangkei. The average attendance is 5,380. Out of the poverty common among mountaineers, they contributed nearly \$17,000 last year.

Fifty men attended the Bible Institute in January in the midst of intense cold. Mr. Hoffman had no assistance but native teachers.

ANDONG SPEAKING.

This fall and spring the men of the Bible Institute used their exercise hour to work on the grading of the site for the new Bible Institute building.

Last fall the students sent one of their number to a market town to preach with the result that the new believers promised to give the money for a church if the man came back. This spring the men pledged his salary for another month.

The Presbtery is starting a school for boys who have graduated from the primary schools.

The church that supported Mr. Winn has pledged the support of a physician for Andong as a memorial to him, but the physician has not been found yet. Some Koreans think it is because the American physicians think only of money that they are unwilling to come.

Last summer to the only county seat in this district without a church a Bible Institute student was sent on a salary given by the women of Pyeng Yang Bible Institute. Result: a church building (18x27 ft.) and seventy on the roll.

SYENCHUN SPEAKING.

Syenchun has 113 churches with elders and 118 without, with 16,300 communicants and nearly 12,000 preparing for baptism. The Sabbath Schools have an enrollment of nearly 31,000. Bible conferences to the number of 247 were held in the district, attended by 14,500 persons.

The total contributions of the field for last year amounted to \$88,000.

There are 89 primary and intermediate schools with 4,902 pupils. The hospital had 1,151 in-patients last year and nearly 5,000 different patients were treated in the dispensary and 750 out calls were made.

KOREAN BROADCASTS

FROM THE
CHOSEN MISSION
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

OCTOBER 1, 1924

LET US FIRST HEAR SYENCHUN.

Through the past winter the officers of the church at Tyengchang have prayed for the conversion of the heathen in their vicinity. This spring a large number of whole families have voluntarily come out and had their names enrolled as new believers. Some have come from the most unexpected quarters.

One of our graduates from the Posyung Girls' School is making good use of her training. Though she is of a wealthy family, has two small children and her husband is still studying, she is ambitious to be doing something else worth while. Since she can afford to have some one care for her babies, she is the only woman teacher in a mixed school of 200 boys and girls, which carries them through the third year Academy. As the school is in a small country town, she is the leader in the Young Women's Society, the Christian Endeavor, and the Missionary Society.

The disease that takes the greatest toll among Koreans is tuberculosis but we are beginning to make some progress in preventative medicine among intelligent Koreans along this line. We have a number of cases we are treating in their homes, that are making good progress. One man who came to us last year, with hemorrhages and both lungs badly involved, is almost entirely well now. If we can gain the confidence of the Koreans by successful treatment of a few such cases, it will give us a greater opening in preventative medicine along other lines.

During the vacation, three boys of the Sinsyung Academy were sent out in the country to preach. They settled in a community of about 500 inhabitants and did personal work during the day and held a meeting every night. On Sundays and Prayer meeting evenings they went around the town and gathered all who would and led them to a church service in a town about 5 miles away. After 23 days of this, they came away leaving 62 adult converts 127 children, between the ages of ten and fifteen, who wished to believe. It took \$15.00 to finance the expedition. Pretty good interest!

TAIKU WILL REPORT NEXT.

During the recent floods in Taiku in which 2,000 homes were flooded, twenty Christian homes were injured, including the West Church, the Parsonage and the assistant pastor's home. The Board of Deacons fed refugees two meals a day until the city organized relief work.

Mr. Winn has recently become pastor of a new Taiku City church, the fourth, which is composed of leaders of the recent

Independence Movement, having been called by those very men who were hostile to all Presbytery or foreign control only a year ago.

Five hundred children have been studying a month in the Vacation Bible Schools in the Taiku City churches this summer.

The pastors and officers of all the Taiku City churches have gathered in the Bible Institute every morning during August at sunrise to pray for the Provincial fall rally.

NOW IT'S CHAIRYUNG'S TURN.

The past summer's work of Chairyung includes the Bible Class, led by Dr. Swallen, the Presbytery, a series of revival meetings and the usual colportage and Bible women's work.

The churches in Mr. Wm. Baird's circuit are eagerly awaiting the time when he will be ready with the language to guide them.

Presbytery gave pastor Kim, of the Pyengsang Home Mission field, full control of a campaign for raising the funds to build a much needed church on a new site. He has developed throat trouble trying to compete with an unbelieving school teacher who keeps his piano going full force next door during all the service in the little tumble down church. The Whanghai Women's Missionary Society has about \$100. for a Bible Woman in this needy field.

Mrs. Harvey has just finished a class at Yu Oh Gai where 45 women studied, one coming 33 miles. Despite the intense heat, evening evangelistic meetings were held in nearby towns.

Miss McKee reports the holding of "Graduation Exercises" by the Reading Class she has had this summer. None of these new believers could read or write in the spring and now they not only read the Bible but can write memory verses. Each one wrote a letter to Miss McKee while she was at Sorai Beach!

Do you remember the collection we told you about in the booklet "Broadcast?" The church those dear women sacrificed so much to erect went down in the big typhoon July 13. The tile and timbers can be used but it will take \$125 to erect even the smallest church and so far only about \$50 has been raised. Floods and drought and fear of famine for the third year in succession affect our people.

The hospital compound is greatly improved by the addition of a new office and entrance-way which faces the main gate. Dr. Chyu is rejoicing in his very attractive new house, but we think it only a meagre reward for his long years of faithful service, first with Dr. Whiting eight years, alone three years and now three years with Dr. Smith.

NOW IT'S CHUNGJU'S TURN.

The Christian farmers were talking about their difficulties with unbelieving farmhands. "Why do you not hire Christian farmhands?" was asked. "There are almost no believing farmhands, when one becomes a Christian he changes to a sober, industrious man and soon sets up as an independent farmer." That's the trouble with Christianity.

The Duncan Hospital has had no American physician this year, so the Nurse, Miss Esteb, has been doing her best with Korean help, running the hospital and two dispensaries. Now she is on furlough and Mr. Purdy and the Koreans are keeping things going till help comes. Pray for a medical missionary for Chungju, the Mission put our need first on the list of requests for physicians.

The church school pupils are all to have a thorough physical examination at the hospital.

The Women's Bible Institute is about to begin the fourth year of its existence. Since its inception, an average of forty women have studied every term, with two terms a year. With very few exceptions none of these have had any schooling whatever, but have learned to read their Bibles at home. It is now required that they be able to write the Korean characters, and it is astonishing how much progress they make in one term. Their ages range from 18 to 60 and they need no special "call" to preach to the unsaved round about them. This summer seven have been out in various country districts, preaching and teaching.

ANDONG STATION HAS A MESSAGE FOR US.

The fifth Annual Convention of the Christian Endeavors of this territory was held in Andong. There were about 70 in attendance. They had as special guest and speaker, the Rev. W. J. Anderson who stopped on his way back from America.

Decisions for spreading the gospel for the coming year were as follows: first by giving money and thus enabling an evangelist to be sent out. Second, by selling gospels and thus enabling the colporteur to do evangelistic work. Third by giving time, going out in gospel teams.

Andong Station is joyously awaiting the arrival of Dr. and Mrs. Z. Bercovitz, who have been assigned to the Station.

It is the custom of the Annual Women's Bible Class to pledge the support of an evangelist for a season. The report from this evangelist is that a new church has been organized and forty members are in attendance.

Word was received here today, asking for an evangelist in a village of one hundred and fifty houses. Since there are no Christians in this village the request is most unusual.

WE SHALL HEAR HING KING HAPPENINGS.

In midst of August heat, and the open season for 'skeeters'—an inspiring Bible Class of the 300 officers and church Leaders of South Manchuria Presbytery was successfully held.

This year's Thanksgiving Offering, by the churches of our Presbytery, for Korea's "Foreign Missions" in Shantung, China went over the top. Just because we raised our levy last year it was increased to \$300 this year.

Processions of willow-wreathed Chinese, praying for rain and making oblations at shrines of the Dragon King have proved to be a trial of faith to Christian Korean farmers who refused to join even when threatened with beatings and torture.

Eating with gourds for rice-bowls was the novel experience forced upon ten Christian families recently when a sudden midnight fire swept the row of straw-roofed houses and consumed every article of their earthly possessions. From already flattened purses the Men's class subscribed \$100.00. From the Book-Room went a hymn-book and Testament to each household.

"Happy though Lonesome" describes us Hing Kingers, whose total numbers two, in the absence of Mr. and Mrs. Cook. Furlough this fall reduces the ranks of our Scotch associates also to the same minimum. Drought has seriously damaged the crops, but "the harvest" of which Jesus spoke "is plenteous."

PYENGYANG NOW HAS OUR ATTENTION.

The Chung Wee Kindergarten, established and endowed by Elder Choi, has received from the Government full recognition both for its regular course and for the Normal Training Department. The amount of the endowment provided by the Koreans is reported at \$48,900.

In this school a group of eighty little children are being taught and thirty young women are receiving training in kindergarten teaching. The financial responsibility is borne entirely by Korean friends and members of Pyengyang Station are co-operating in the teaching and management.

During the past Spring, of the 99 students in the Union Presbyterian Seminary of Korea, 33 had had special training for entrance. Nine were College graduates, fifteen were Academy graduates and nine were graduates of Bible Institutes. The remaining 66 had had only the style Korean education as far as formal schooling is concerned, but all had taken severe entrance examinations in the Life of Christ, Biblical Geography, Old Testament History, General Geography, Arithmetic through fractions, and all could compose in either English, Japanese or pure Chinese. Only one man of the entering class was forty years of age. Nearly half were under thirty. One man, a College graduate, was only twenty-one.

Four courses in Religious Education are now given in the Seminary and more are in preparation.

The new Bible Dictionary manuscript has arrived and will soon be in the press. It was translated by the Seminary Faculty and then edited by Dr. W. D. Reynolds.

The return of Dr. Roberts and Dr. Bigger and their families and of Miss Snook makes the circle of Station workers almost complete.

KOREAN BROADCASTS

FROM THE
CHOSEN MISSION
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

DECEMBER 30, 1924

WE SHALL LISTEN TO SYENCHUN STATION.

The Sin Syung Academy for Boys is about to close its second term. "Are we going to have a new building this spring?" is the big question.

We have been on the list for this building for a number of years and each year have had hopes that funds would come from donors in America. Each year these hopes have been dashed and the interest in the school has fallen off. It has now become a matter of Life and death, almost, with the school. The appeal is being sent out by our Board and if it comes to any who receive this paper, it is hoped they will not treat it lightly.

Great plans are on foot, as the Christmas vacation comes in sight, for Evangelistic tours by the boys. Bands are being organized on all sides and lasting results are looked for.

The same conditions of urgency as to buildings prevails in the Posung School for Girls. The report which the principal reluctantly brought that our friends in America are not yet ready to give the urgently needed funds for the erection of a school building upon the site offered by a Korean friend, is a bitter disappointment.

We are not giving up, however, but are considering whether something cannot be done with the small sum in hand, supplemented by such gifts as it may be possible to collect locally.

After 4 days of daybreak and evening prayer meetings and forenoon and afternoon Bible study, the members of the North Church in Syenchun, gave their pledges, for the yearly budget of the church. They amounted to \$1,200.

NOW COMES CHAIRYUNG.

Miss McKee and Mrs. Harvey have been in the country almost continuously all fall, holding well attended Bible Classes. This is the list of counter attractions for one week in Kumsan: two weddings in the town and five in the nearby village from which many women came for the class; two babies born and the death of the church leader's wife.

A Bible woman was doing personal work in a village and stopped at a threshing floor to ask the way back. Being directed, she thought it only courteous to ask the men to the evening prayer meeting. Prayer meeting over and everyone asleep, when a great knocking at the outer gate aroused the deacon's household and his guests. There were the two men in clean clothes and with well brushed top-knots coming to keep their promise to a mere woman!

A dog to swell church funds. A woman had a beloved dog, but thought best to sell it and received \$1.00. This was put

into her husband's orchard. Being impressed by the needs of the Lord's vineyard she publicly promised to do all in her power to replace that dog money and put it into the Husbandman's hands.

"Fire! Fire! Fire!" Such was the cry that awakened Mr. Hunt out of his first sleep after a day of tent evangelistic work. Sleepily he asked, "Did the tent burn?" "Oh, no,—its just the burning of fetiches." The fires kindled in the hearts of some of the forty two new believers had burned out the dross there and spread until the "Kwisins" of five households were burned.

CHUNG JU WILL SPEAK NEXT.

The magistrate of a neighboring town contributed to the church for ten years and, although he did not attend church, sent his family and conducted family prayers regularly. When he resigned, the people subscribed a purse of \$230 out of their poverty to show their appreciation of his services. He bought land with the money as an endowment for the pastor's salary.

A year ago only sixteen catechumens were enrolled during the entire year. This fall ninety nine were admitted within two weeks, during which time only a part of the district was visited.

A new student of the Bible Institute has been conducting a school for girls in his home church with out salary. A number of the girls have been enrolled as catechumens as a result.

A converted sorceress has contributed a rice pond worth \$800 the one of the churches near here as an endowment towards the pastor's salary. It will pay ten dollars a month.

Another woman, living in a churchless market town, raised silk-worms and gave half the proceeds—fifteen dollars—to her husband for a church. He was so pleased he doubled it and, largely with his own hands built a sixteen foot square chapel that will hold fifty people sitting on the floor. A night school is held in it for the working boys. Three bright boys were baptized the last visit, one the son of this woman.

ANDONG WILL PLEASE STEP UP TO THE RECEIVER.

The Yungju church sold 600 Gospels for a colporteur so that he could work for them as evangelist during November. The work was prospering so that they subscribed his salary another month.

The students of the Bible Institute this fall instead of choosing one of their number as an evangelist and giving his salary for a month, as they have done several years, subscribed money to pay the board of the men who go to preach, and several volunteered to go. So for a whole month there will always be two men preaching where they try to start a church.

One new group started this fall, began as an extension Sunday School in the summer. A member after deciding to become a Christian, sent off his two concubines and said he enjoyed the quiet after hearing their wrangling so long. The attendance in the group is about 60 now.

Choonyang wanted to build a new church and figured that by using the materials in the old building they could do so for \$300. The day they started the subscription they received \$400.

The Presbytery's school for boys has had to reduce teachers' salaries, but they keep going, and the students are used in Extension Sunday Schools near and in Andong.

NOW FOR FAR OFF KANGKEI.

Kangkei city's new pastor asked all those on whom he had not called to raise their hands. Not a hand went up in a congregation of over five hundred. He has kept up his calling all fall and is binding the church together in loyalty to him.

Owing to the disturbed condition of these border regions and the financial pressure, the circuits are having a hard time paying their pastors' salaries and some circuits have dropped their Bible Women.

The Presbytery's academy has not paid full salaries to its teachers since March. Yet the teachers are so loyal they are standing by the school when they have to go into debt to buy their food. Pray, with us, that these times of disturbance may soon pass.

The failure of the Government Hospital physician to save several of his typhoid patients and the success of our physician with his cases started a stream of Japanese patients to our hospital. They have been coming from far country districts because of contagious diseases and for operations to our hospital rather than to their own.

SEOUL COMES NEXT.

Sai Mal has one of the most energetic and prayerful of deaconesses. Among the many hours she spent in prayer and preaching, not a few were spent upon relatives, who were deeply superstitious and given to ancestor worship. This autumn the time of worshipping at the tombs and ancestral tablets drew near. Then suddenly, the Word of God took effect, the Holy Spirit had His way, and the whole household decided to believe in Christ. It was but a day or so before the great festival when they called in the deaconess and said: "We are through with these instruments of heathenism. Get rid of them for us." With her own hands she made a fire and gave to the flames everything burnable.

The day after the festival the baby grandchild suddenly died after but a few hours of illness. "A judgment from the gods" said the heathen. The old man of the family, less than a week old in the faith, said, "He was God's gift and God has taken him. We must not murmur or grieve."

A few days later the old man himself was taken very ill. "A clear evidence that the spirits are angry," said the heathen. But the family showed not the least evidence of losing their faith.

Less than two weeks after he had been born into the kingdom of God the old man was called home. He went rejoicing in his Saviour. His last message to his family was, "Never give up Christ." To his daughter in law he said, "Do you think my soul can have perfect peace if you are not a Christian? Be a good Christian, my daughter."

PYENGYANG HAS A MESSAGE FOR US.

The annual Workers' Class for women preparing to teach in the Bible Classes in the country churches during the winter was held during October for two weeks with a record attendance of 149. Eight only of these were Bible Women on Mission pay while nearly all the remainder were unsalaried women, yet they gladly gave two weeks of their time in preparation for their work. Many of them are now in the country assisting in the Bible classes.

The Men's Bible Institute has finally acquired a home of its own and the 98 men in attendance are indeed rejoicing, as are also the missionary teachers. The former Hospital Building was moved to a new site and there remodelled. Mr. Hill, the principal, has just returned from furlough, bringing sufficient funds with which to complete the alterations immediately needed.

Five among the mothers of the Station Force have left their home duties and have gone to the country for periods of from one to two weeks this fall to assist in carrying on the Bible Classes which are now in session.

The Lula Wells Institute has been filling a place in the life of Pyengyang of which few know. Under Miss Doriss' care there are some forty young women and girls, some of whom have been rescued from lives of shame, some have escaped from concubinage, and others have been left widows with no means of support and no education. Without help from the Mission, Miss Doriss has been carrying on this work for some years, relying altogether upon gifts for the work. Yet she has been able to provide work for those who needed it and has given the young women many of the common branches of an education.

Regarding one of these girls she writes: "Pak Choon Sin, an eighteen years old girl, when only a child, was sold to a much older man to eventually become his concubine. Her life was a sad one until she heard the Gospel. She then ran away and followed a Christian teacher to Pyengyang and was placed in the Asylum for Poor Children, until she was transferred to the Lula Wells Institute. Here her life has become a happy one and she is daily growing in grace."

TAIKU HAS OUR ATTENTION.

A man had done his best to keep his wife from attending the meetings of the Christians. In vain were scoldings, beatings, hiding her clothing, even dragging her through the streets by her hair, thus putting her to public shame. Her patience and calm faith unshaken in tribulation, and most of all her prayers, changed her husband from persecutor to seeker, who in shame confesses his sins of a few months ago, and has been admitted to the catechumenate.

Taiku Station said goodbye to their school teacher last June after she had spent two very successful years in teaching the missionary children. As the mothers waved goodbye with one hand, they figuratively grasped the Calvert Course of Home Instruction in the other, and proceeded with teaching the young idea how to shoot. It means serious hard work all morning and every morning, all other activities being crowded into the busy afternoons. And it means very little missionary work as such. But the children must be educated, and we like to remember as we faithfully discharge this duty that "They also serve who only stand and (in this case) teach."

This fall is proving a difficult one financially, in the work of the hospital, on account of crop failures. Thus far we have had about the same number of patients as in former years, but they are less able to pay than formerly. We are rejoicing in the arrival of our X-Ray, it is a great boon to the work.

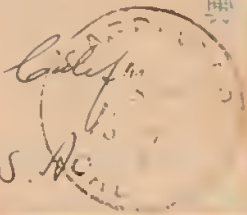


POSTAGE

1924

Miss Hester Fish

Carpenteria



五十八便重

Do not think we can altogether
forget - all the good folks of Carpen-
teria but we certainly shall not
forget you - the dear ones - with
much love to all - for we are living
just things to do than for our living
we are about 900 women - all of them
we want from the Camp Church is about
the same for two weeks. All the time. Since
they are in a while she is going to
with you and her - and tell about our
time and the great present. That was a great great
indeed. When you is all - remain same -



Review of the Year

By Arthur J. Brown

"Women and Missions"
May, 1924, 88-135-137
and p. 156

Paragraphs from the address made by Dr. Brown at the meeting of General Assembly when the Board of Foreign Missions reported a most wonderful year.

FOR the first time in its history the Board of Foreign Missions this past year crossed the five million dollar line. For the greater part of the year the financial sky was dark. To the heavy budget required for existing work was added the huge initial deficit of \$657,187. But the mighty volume of prayer that arose to God, and the cooperation of loyal pastors and laymen, women and missionaries raised every dollar of the budget and wiped out every vestige of the deficit. The total receipts were \$4,990,418, and income from securities and other credits swelled the total to

\$5,189,429. The largest single gift was \$25,000. Presbyterians the country over poured in their gifts. Christians and adherents on the foreign field contributed \$2,264,633 more, so that the total foreign missionary work of the church represented an expenditure of \$7,454,062.

The work that is being done with this great sum is conducted in fifteen countries, among ninety-three nationalities and a hundred million people—a population approximately equivalent to the whole population of the United States. But on the foreign field we do not share responsibility with other denominations as the

church does at home. By cooperative agreements with other boards and missions certain areas are recognized as distinctly Presbyterian. There are hours when one is almost overwhelmed by the thought that a hundred million souls on this planet must hear the gospel from Presbyterians, if, humanly speaking, they are ever to hear it at all. When Dr. Francis Hall lay dying in Peking, in his delirium he thought that he heard again the pleadings of his patients. He struggled to rise, exclaiming: "I hear them calling, I must go." It was with difficulty that he was restrained, and he died murmuring, "I hear them calling, I must go." Would that some receiving radio set could make us today hear the voices of a hundred million men, women and little children so that we could hear them calling and be ready to answer, "I must go."

Answering this call are 1,600 Presbyterian missionaries and 8,960 native workers—a total force of 10,560. Statistics are said to be dry but these statistics represent the progress of the Kingdom of God. Every unit in them is instinct with expanding life.

These missionaries and their native associates are doing a great evangelistic work. Their message is the old yet ever new Gospel of the incarnate Son of God, the Savior and Lord of men. Although there are men still living who were born before the year of beginnings, there are now 5,777 congregations enrolling 340,000 communicants and catechumens, and 4,528 Sunday schools with 347,087 scholars. In other words, in connection with our Presbyterian foreign missionary work alone there are more followers of Christ than there were in the Roman empire at the end of the first century. The number of adults baptized last year were 19,693. This is a larger number than was reported by any synod of the home church and more than the combined membership of several synods.

They are good converts, too. Many of these Christians had to confess Christ against opposition of their families and friends. Yet they are coming in ever increasing numbers. Thirty years ago the West Africa tribes saw the first missionary. Now there are 68,724 com-

municants and catechumens. This year is the sixtieth anniversary of the baptism of the first Protestant Christian in Japan. Today in all the Japanese churches there are 227,826 communicants. When Albert Fulton went to China in 1880 there were 16,000 Christians. Now there is a Protestant constituency in China of 750,000. Forty years ago the first missionary went to Korea. Now the churches report a constituency of 258,149. In India a generation ago a Methodist missionary in a service of thanksgiving for the baptism of a few converts, said that he had faith to believe the time would come when a hundred would be baptized in a single year. In a recent year in that district 38,000 were baptized, and 4,000,000 people in India told the government census takers that they were Christians. There is not space to speak of all our fields. It is inspiring to think that Christians in Asia, Africa, in South America and the Islands of the Sea are uniting in prayer and praise to our common Lord. Their voices, if we could hear them, would be "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia for the Lord God omnipotent reigneth."

The Board and the missions are maintaining 2,711 schools of all grades from kindergartens to universities. In every one the Bible is studied, prayer is offered, and conversion and consecration to Christian service are avowed objects. From these institutions go out every year thousands of earnest young men and women to preach and teach and in various ways help to found an intelligent church among their own people.

The Board and the missions are doing a great publication work. Presbyterians believe that the Bible should be in the hands of the people; that there should be commentaries, hymn and text-books, and religious tracts and papers. We have seven printing presses which last year issued 122,043,371 pages of Christian literature and the Word of God. In this department the Board has the valuable cooperation of the American Bible Society, which has issued the Bible in 333 languages and dialects. Over 200,000,000

people on this planet speak Arabic, and our Presbyterian Press in Beirut, Syria, makes the Bible in that language accessible to this vast host. At the centennial of the Press in 1922, report was made that it had issued 2,200,000 Bibles and printed 1,241,000,000 pages of commentaries and other religious books and pamphlets. Only eternity will disclose the full meaning of this mighty factor in world evangelism, but we have inspired authority for saying that "God's word shall not return unto him void."

The Boards and the missions are doing a great medical work. Asia and Africa are lands of pain. All diseases familiar to us are common, others with which we are happily unfamiliar, and all made more virulent by ignorance, superstition and unsanitary conditions. Presbyterian missionaries are obeying the command of their Lord to "Heal the sick" in eighty-five hospitals and 116 dispensaries, which treated last year 413,648 patients in the name and spirit of the Great Physician.

The Board and the missions are doing a great social service work, not in a secular but in a thoroughly Christian sense. He who cleansed the leper, opened the eyes of the blind, and took little children in His arms, surely would have us deal with their successors today. Therefore we have orphanages for thousands of boys and girls, schools for the blind, and various other ministries to the neglected classes. There are hundreds of thousands of insane in China, driven out by terrorized neighbors who believe them to be possessed by demons. One official caused a group of insane to be driven into a pit, saturated with kerosene and set on fire. No one did anything for the insane until a Presbyterian missionary in Canton founded the first and still the only insane asylum in all China. There are hundreds of thousands of lepers. No one did anything for them until Christian missionaries, aided by the Mission to Lepers, followed the example of Him who made the leper clean. In Shanghai there are 20,000 slave prostitutes. No one cared until compassionate missionary women opened a home for them. One by one girls escaped to this refuge until the home was filled. The news came to the mayor of the city. With his wife he

went to see this strange thing. They saw the change in the lives of these poor girls. He said to his wife, "No one but a Jesus person would do this."

The last General Assembly laid upon the Board the duty of helping our sister churches of the Reformed faith in Europe. Sorely stricken by the Great War and the conditions that have followed it, many of their young men killed or wounded, their pastors and people impoverished, their schools crippled, their property in some instances damaged or confiscated, they must have help in their desperate need or Protestantism in Europe will be dangerously weakened.

So the foreign missionary work of the Presbyterian Church is vast and varied. It includes all the forms of Christian activity which are represented by many agencies at home. All of it is pervaded by the spirit of Christ. All is evangelistic in character and aim. All seeks to make Christ known and accepted.

The maintenance of this great enterprise last year involved an expenditure of over \$7,000,000, of which over \$2,000,000 were contributed on the foreign field. What was the cost of administration? Three and three tenths per cent. for administration proper and 5 8/10 per cent. for educational and promotional work among the home churches. General Assembly took 4 1/10 per cent. for the New Era Movement and the Interchurch World Movement. But for every dollar given in America, 52 cents were given on the foreign field, so that each American dollar meant an expenditure of \$1.39 on the field. Did your dollars get to the field? They more than got there.

The missionaries who incarnate this great work are carefully selected, highly trained, consecrated men and women, the best types of American Christian character and culture. We have heard much and justly of the soldiers of our country in the Great War. But what shall be said of the Soldiers of the Cross who form the thin, red line of the Church of God—little groups of lonely men and women, scantily equipped, in unhealthy climates, often in the midst of war, pestilence and famine, hardly a week in

(Continued on page 156)

which some of them do not stand face to face with death, but quietly, patiently, month after month and year after year, going on with their work undaunted? "Why don't you call those imperilled missionaries home?" people ask. Well, if the Board did call them they would not come. When a British admiral offered the protection of his ship of war to some beleaguered missionaries years ago, they told him that their stations were their posts of duty and that they could not leave the native Christians to be scattered and their schools and hospitals to be destroyed. The admiral took off his cap and said: "Ladies and gentlemen, your courage is magnificent. Men have been given the Victoria Cross for less heroism than yours."

What about the future? Are we to hold the ground that has been won? Is the church to say, "We made a special effort last year but we cannot repeat it." Of course the war debt will not have to be repeated, but that was only a small part of the deficit. Two-thirds of it were due to increased salaries and allowances to missionaries, imperatively needed and approved by the last General Assembly. Part of the remainder was due to the large cost of conducting work actually in operation. The foreign missionary work has grown more rapidly than the giving of the home church. Five million dollars appears a huge sum when considered by itself, but it is small when divided between 159 stations among a hundred million people. It is only one-fifth of what the Presbyterian Church at home expends for congregational expenses alone and it is less than the budget of a single university.

Thirty years ago we prayed for open doors. God has answered that prayer, and now we must pray Him to make the church willing to enter them. The situation is unprecedented. Nations are plastic. Former hostility to missionaries has largely disappeared. The defects from which the world is suffering are not defects of knowledge but of conscience. The only hope lies in the acceptance of the gospel for whose world extension the foreign missionary enterprise exists.

JUNE 9, 1924

CHARLES ALLEN CLARK, D.D.

OF THE

PROTESTANT CHURCH IN THE U. S. A.

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Mr. S.

Your letter regarding Roland Allen's book came a month ago and the book a couple of weeks ago. I have been extremely busy, but have taken the time to go through the book as carefully as time would permit. After reading it a couple of times, I analysed out his contentions roughly in accordance with the enclosed sheet.

from this analysis, it would seem that he contends in Chapters 3, 4, and 5 that we cannot obtain for ourselves different conditions from what Paul met, that they are in general the same as his - as to the classes that he worked for, the moral and social conditions which he met and the small advantage that he took of his ability to perform miracles. In other words, he says that we have practically the same situations that Paul had and the same means of meeting them, and therefore should find out why we do not get his results.

Chapters 2, 6, 7, 8, 9, 10 and 11 show what Paul's methods were-
2. Going to strategic centers of Roman, Greek and Jewish culture and trying there to establish a center of light for the province. He made the province his unit and did not preach in small towns. Once having established his center of light for the province, he threw all responsibility for the continuance of the work and evangelizing of the rest of the province upon the local new believers, himself being responsible only for guiding them in large matters of policy when such were called to his attention

6. As to finance, He received no financial help from the believers took no financial help to them for carrying on of preaching. administered no church funds.

7. As to his type of preaching, it was a simple Gospel wherein he emphasized just a few fundamentals presenting and proving them with great conviction.

His preaching was conciliatory, but tried to make a vital appeal based upon men's spiritual need.

8. As to teaching his converts, he used the Old Testament. Possibly he had something like a catechumen book. He planned to teach men to be teachers rather than to teach the rank and file.

9. As to training for baptism and office,
He quite often baptised first and taught afterward
He left largely to the church who should he baptised or officers
He appointed local leaders upon advice of the local church
He appointed as leaders the natural local leaders of the people rather than bringing in younger men trained elsewhere.
He stressed four things in his training of officers,-

An elementary creed - God the Father, Creator
Jesus the Son, Redeemer
Holy Spirit, the source of strength
Christ's death and resurrection

Two sacraments
The need of ordination for officers
The Scriptures.

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10. In his surprising discipline, he had the church join with him in doing it, therefore making it more like what pagans call a "natural punishment". He gave principles regarding sins rather than specific rules against them.

11. As to unity

He tried to bring it about by encouraging inter church contacts, by refusing to set up a rigid central authority and a priori standards of orthodoxy. He encouraged mutual helpfulness and charity.

In Chapter XII, he claims that our modern missions have failed to do what Paul accomplished, that missions are everywhere exotic, dependent and mechanical, and native churches therefore contributing no vital elements to modern Christianity. He says that the reason we have brought about this condition has been first our racial pride and desire to dominate, and second our fear and distrust of native independence.

He says that Paul insisted that he was a preacher of the Gospel not of the law, and that he saw no reason for laying down for his converts a whole code of minute laws. He gave them the principles of the Gospel and then allowed them to do the applying.

Secondly he says that Paul retired from his newly established churches in order that Christ might be magnified in them instead of Paul.

In Chapter XIII, he gives what he conceives to be Paul's principles of work,-

1. That all teaching to be permanent must be intelligible and capable of being grasped by the learner.

2. That all organization must be of such a character that it is capable of being understood.

3. That all financial arrangements should be by the people themselves and they independent of foreign domination.

4. That they must acquire a sense of responsibility

5. That they must be given at once authority to exercise spiritual gifts.

He urges two general principles that sum this all up,-

1. That each missionary should associate with him in his work some of his converts that they may know and understand it.

2. That the missionary should "practice retirement"

And again, that he should associate with himself converts in his financial operations of every sort, in giving of baptism, in the appointing of leaders and in the giving of discipline.

First as to the book as a whole, I would say that I wish that Mr Allen might have visited Korea at some time. He based his whole book upon conditions in India and China. I think that he would have qualified his statements a little if he had ever visited Korea. In Korea, the church is not exotic, but ~~very~~ ^{very} ~~of the same kind~~ ^{of the same kind} upon foreigners. A large part of the things that he says ~~are~~ ^{have} been in Korea, thanks to the guidance of the Spirit and the vision of the earliest pioneers here, particularly Dr Moffett and Dr Lee and men like Hunt and Whittemore. The very fact that these things have been done here and that results here have followed just as Mr Allen prophesies that they would is certainly the best possible endorsement of his fundamental positions. A copy of his book came to the field several years ago and was passed around through the mission and commented on most favorably everywhere. It would have been most helpful if we had had the book thirty years ago. Without it, the mission seems to have been led to pretty nearly the same general conclusions that Mr Allen has made and it has put them into practice.

I have been a field evangelist here for 22 years. During the last dozen years or so I have been increasingly giving time to the Theological Seminary but I've never had less than 24 churches at any time and I have that number now. I founded the churches in the strip of territory straight east of Seoul to the Japan Sea 200 miles out by about 50 wide. When we turned over our territory there to the Methodists in our territorial division in 1909, there were 70 churches there in the far provinces besides the 30 that I kept in the field running 50 miles out from Seoul.

I've been trying to visualize how we opened that field. When I took it there were not a dozen groups of inquirers in the whole field. I started out to visit those scattered groups taking with me a colporteur and a native helper and a horse load of books. Along the road and in the inns and in the markets where market day comes every fifth day in the year, we preached and scattered chest tracts and ~~gave away~~ ^{gave away} cold books. If anyone asked questions or seemed interested, we sought an invitation to his town, and went as soon as other appointments allowed. Like Allen's contention regarding Paul, we had no preconceived plan other than somehow to get around to the scattered groups before we went home. The market towns, especially those in the county seats are the strategic points in Korea, the centers of the life in the various districts. We always sought them. We always tried to get churches started in them as early as possible. If we could not win a local dweller, we colonized a Christian family in helping them a little to get a house of their own and a start in their regular trade or business, but otherwise paying nothing as salary or otherwise.

Where we followed an inquirer to his town, we held meetings for one or more days, and then, when I came away, often left a helper there to teach for a few days longer. Then we appointed a committee of three of the most hopeful village people to be leaders of the new Christian group and do all of the preaching except on such occasions as when I or the helper or some visiting Christian happened to drop in. These men managed their own finances and manage them till this day. Within a few months of the first founding of the group, they began to pay towards the salary of the helper of the district who came around from time to time to teach them. They built their own church building and their own school house later. We have never helped local churches and we have nearly 2000 in the country. Only churches in stations

where the buildings have had to be made larger than the local Christians needed in order that they might serve as workshops for the missionaries and meeting places for the district classes. There are not over 20 like that. There are not over 20 like that. Individually missionaries have helped by the gift of a lamp or some mat or a stove. No other assistance has been given.

Every year in every district of two to twenty churches, week long Bible classes were held for Bible study and the study of church organization, methods of preaching etc. These local group leaders studied in these classes at their own charges. Local leaders who did not attend were before long deposed and replaced by people who had attended. It was a coveted honor to be a group committeeman.

Later as the group became better organized and baptized, a committee of deacons ~~was~~ was appointed and they managed everything. (They were unordained deacons). Later a group of "Yungsoos" who were unordained elders were appointed and the church then had three sets of officers, the "Yungsoos" who controlled the spiritual interests of the group, the deacons, the financial and the original committee who were scouts going out after new believers all the time.

Still later, we began to elect regular elders and regular deacons and then regular pastors. In all cases, as Allen suggests, our group leaders were local men, the natural leaders of their own towns, farmers, merchants, artisans etc. We got the best men that we could, the best spiritually first, and then the best educated as a second qualification, but we have never required them to be Ph.D.s. They did not know how to preach as Herriok Johnson used to teach us, but they loved their Lord and did the best that they could. I shudder to think of the heresy that is ignorantly preached from our pulpits in Korea every Sunday by these dear blundering village leaders, but really I do not think that it brings much hurt. They do it in ignorance and when they find out better, they correct things.

✓ Not since the very first days in Korea have we ever wholly subsidized any circuit helpers or group helpers, ~~and~~ and, when we began to ordain pastors, it was laid down as axiomatic that not a penny of foreign money could go to any pastor's salary. Where a weak circuit is able to pay half or two thirds of a helper's salary, in certain of the poorer places in central Korea, the Mission has supplemented the salaries but always with a steadily diminishing subsidy. Every year it is reduced automatically. For ten years there has not been a subsidized helper in Whanghai or North Pyongan and there are very few in Pyangyang or Taiku territories.

We are establishing new churches today just as we did in the beginning and as outlined above. I established two this year.

As to our teaching, we have followed what Allen says was Paul's example. Our universal Bible Class system takes in two out of every five of the rank and file of the church every year, at least two out of every five attend at least one Bible Class of four days or over. Tens of thousands attend 7 to 30 days. All do so at their own charges. We teach the Bible straight in the simplest clearest way that we can. We have all the simple helps that we can use. For advanced believers we have the Shorter Catechism. For inquirers the same very much simplified.

As to teaching modern baptism, we have catechumen classes where the fundamentals only are taught. We expect candidates for baptism to know at least the Apostles' Creed, the Lord's Prayer, the Ten Commandments and to know the meaning of the two sacraments. For anyone under forty, we try to require them to know how to read because we can get on the census then when they are seeking the honor of baptism and the advantage for them in being able to read their Bibles is so great that we feel it wise. I have refused to baptize young men who had not yet taught their wives to read but it is not a rule. However we hold anyone back for any of these reasons, we try, as Ephesians say that Paul did, to make them see the wisdom of waiting till they can come in "cum laude".

As to ordination, we have gotten around Allen's difficulty, not by ordaining real Christians to the eldership, but by the device of having the "Yungsoe" who is a "substitute elder" doing all of the work of an elder but not having the ordination. Similarly, we have the "substitute deacon", and, as a matter of fact the "helper" is really a "substitute pastor". All three of these "substitute" officers drop out when the real article begins to be ordained.

As to discipline, we have always done as Allen suggests - had the local leaders join in it. Even when my first tiny groups were being started far out in the mountains of Kang Wun Province, I always had the local committee men sit with me when I received members or administered discipline. I did not always receive every person whom they wanted me to receive, but I never received anyone about whom they expressed doubt.

As to unity in Korea, the moment that a group was started or is started, it is joined to a helpers circuit and he visits it once or twice a month or oftener. In the circuits that I control, on the last Sunday of the month in rotation, they have a circuit council of war where they hear the helper tell what he has been doing during the month and where they plan next month's soul winning and Bible Classes. In every station's territory once, twice or three times every year the whole territory joins in mass classes, separately for men and for women. I enclose a picture of one held last March where 900 women gathered. These were country women from all over the province. The week before 450 city women studied 7 days. The week before that 500 men from all over the province were in. In every one of the 22 large churches that I have on the country, we have had this year a week's class for men twice and nearly all have had a class for women. Every missionary's district has an organized District Meeting once a year where the "helpers" are selected and their salaries for the year set and pledged. Presbytery meets twice a year and Assembly once.

As to "unity" with other denominations, we have the truest unity in that we have divided territory with all denominations who would divide with us. We swap help in classes across the line, use the same hymnbooks and Sunday School literature, have a Federal Council etc. *If the American M. E. Conference will let their Korean Churches be as national churches, it might get organic union - but they never will.*
As to the missionaries' retiring, we took the initiative in 1905 of setting up in Korea the independent national Church

In 1907, it came into being, we missionaries staying in as numbers only because they had but 7 pastors and about a dozen real doctors and only 20 elders in all. In 1912 and again in 1917 we missionaries petitioned the General Assembly saying that we felt it was time to withdraw but the Assembly begged us not to do so. When we wrote the new Church Constitution in 1917-21, I had the honor of drafting the document and I tried a dozen different plans to let us drop out. Our Revision Committee sitting about every quarter for these years, took more time on that question than on any other., the Koreans urging against our withdrawal. However we finally got the plan for partial withdrawal while you will see in the Constitution book Chap. XVIII which I sent to Dr. Brown. Since 1915 every Moderator of General Assembly except one has been a Korean and that one exception was in the Independence Movement year when election would have almost surely put the Korean in jail. Last year there were 179 Commissioners in General Assembly, of whom 31 were missionaries. Every officer was a Korean and of 314 possible committee appointments, all but 35 were taken by Koreans.

Today every missionary gets his evangelistic assignment from the Presbytery, not from the Mission. The Mission sometimes refuses to let him accept a Presbytery assignment because of other work, but the Mission cannot assign any church work without Presbytery. The church entirely controls its work and is not exotic, not dependent. It set its General Assembly meeting place last year at Wiju where no missionaries live and again for this year at Hamhung wholly without looking to see if it was convenient or not for the missionaries to attend.

As a Board secretary, you may ask why if all this is true, we still need so many missionaries in Korea, why we cannot withdraw all now and have the native church evangelize the country. Our reply is that the missionaries are giving their time largely to what Allen says Paul did - teaching the teachers. We have one third as many people in Korea nearly as in all South America. We have had to grow leaders for a nation like that and it is barely a generation since the first missionaries came here. The native church is bearing the responsibility for the direct evangelizing largely, but its leaders largely not over a half a generation out of "heathendom" haven't had time to learn how to run schools and hospitals and the multitudinous forms of Christian work that we have in this day and that Paul never heard of. If we are only to do what Paul did, perhaps our work is largely done. The home churches feel that these other developments of Christian living are vital. To give them we still have a place.

Take the matter of schools. All of the government and private schools are non religious or antireligious. Our people are poor. It is hard to run any school that tries to teach our faith. With our example and sympathy, the Church is maintaining at its own charge its great system of primary schools. If we had withdrawn ten years ago, I doubt if the church could have withstood the pressure of this non-Christian and anti-Christian government. The people are paying for their primary schools in full. We are just beginning to make them see that the academies are theirs. If you will give us a few more years, they will take those over also, with little or no subsidy to start with and that a diminishing one. In the meantime, we are

setting

standards for the coming generation.

Allen says that we should practice retirement. We are doing it in every line of our work increasingly.

You will note that I have done more than express an opinion on the book, as you asked. I judged that from your asking my opinion you wanted to call attention to the principles and perhaps have us note where we have failed to observe them here. We have not attained, but we are following after them as vigorously as we possibly can. This last year particularly we have gone into the question of possible changes in our work and methods as we never did before. The Taihu academy is getting behind it an association for its financing from which we hope great things. A Korean in Syenchun has given a large piece of ground for the girls' school there. This week the three presbyteries centering in Pyengyang city will appoint directors for the first time upon the academy boards of our two academies. They did it for the first time in Seoul last year. We're following after, though it may seem slow to you folks that have to sweat to provide the funds for the work. Be patient just a little longer with us and we may do all that you think we should.

This letter is already too long and I am not sure that it is of any value anyway, but I will let it go as it is. At least, I have a fairly clear idea of what the book suggests and where we fall short of what he thinks is possible.

Yours Sincerely,

Chas Allen Clark